

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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Thursday, May 19, 1898.

Price One Penny.

GENERAL CONFERENCE.

[Concluded from page 294.]

SUNDAY, April 10th, 10 a.m.

The choir and congregation sang the hymn commencing:

Now let us rejoice in the day of salvation.

Prayer by Elder Orson Smith.

Singing by the choir of the hymn which begins:

Lo! the mighty God appearing:

ELDER LORENZO SNOW

read from the Doctrine and Covenants, section 64, commencing at the eighth verse, and section 84, commencing at the thirty-third verse. He said in part: In the assembly of the Saints, opportunities were presented to prepare for the scenes which were to come, and to gain strength for future trials. As life drew to a close it was natural for men to give their thoughts to conditions which should exist in the hereafter, and also to reflection upon the worthiness or unworthiness of past years. This should be done with a view to making amendment. The sacrifices made by the Saints in the past, though great, were as nothing when compared with the pearl of great price, gained through obedience to the Gospel. In consideration of these sacrifices, it was our right to know, in some degree, the reward to follow this obedience; else the Latter-day Saints would be in no better condition than the rest of the world. The speaker had been made to understand clearly these rewards, and the condition of the Saints hereafter. The promise in the Doctrine and Covenants was that all that the Father hath should be given to the Saints, and the speaker was fully convinced of the surety of the promise. The New Testament also contained the same promise.

Being the children of God, we are endowed with capacity for unlimited advancement and enjoyment. Not only in the spirit, but also in the body, was this spark of divinity implanted, as shown in the wonderful advancement in knowledge from infancy to manhood. This identity was never to be destroyed, and the greater the degree of knowledge attained, the greater the power enjoyed. The duty was clear, that all should forgive one another and enter into a condition of perfect spiritual unity. Moses and other of the ancient prophets had manifested this spirit in such a way as proved him to be possessed of a great degree of the divinity referred to. Moses had entered into such a union of spirit with God as to be able to talk and reason with Him regarding the future fate of Israel, by means of which pleading the whole nation was preserved from the effects of the wrath of God. Abraham's sacrifice of his own son was another striking manifestation of the spirit of humility and power. The same spirit was shown in the life of President Woodruff, and the Prophet Joseph, who had always devoted themselves to the interests of the human family.

The gathering together of so many nationalities and their progress towards their ultimate triumph, was a great exemplification of the watch-care of God. That destiny was glorious and sure, and the Saints were exhorted to prepare themselves for it.

At the conclusion of President Snow's discourse the choir sang:

O, my Father Thou that dwellest

PRESIDENT JOSEPH F. SMITH

was the next speaker. He read from revelations in the book of Doctrine and Covenants and delivered a discourse on the new and everlasting covenant, its conditions, obligations and requirements.

Singing by the choir:

Though in the outward church below.

Benediction by Elder Joseph E. Taylor.

OVERFLOW MEETING.

Assembly Hall, 2 p.m.

The choir sang the hymn commencing:

Great God, attend while Zion sings.

Prayer was offered by Elder Willard Done.

The choir sang the hymn:

God moves in a mysterious way,
His wonders to perform.

ELDER DAVID H. CANNON

was the first speaker. To him the Conference just closing had been one of the most enjoyable in his experience because of the plainness of the instructions given and the practical effect they would no doubt create not only on those who had listened to them, but also on all with whom they would come in contact. The Gospel, "the power of God unto salvation," was destined to revolutionize the world and bring mankind into a condition of obedience to God. The people had been particularly blessed

in their missionary labors in the past few years, and the speaker was convinced that these blessings would continue to follow earnest efforts.

He was able to say that the spirit of temple work for the redemption of the dead was increasing, and he knew of no more important labor. Any tendency toward neglect of this duty was to be regretted, as upon it would depend the full salvation of those who die without a knowledge of the Gospel. Great joy would be attained by those who go into the temples and perform all the labors necessary for the salvation of their dead kindred, as it would also be gained by those who discharge efficiently and faithfully the other duties enjoined by the Gospel of Christ.

AUTHORITIES SUSTAINED.

The general authorities of the Church were presented to the Conference by Elder Seymour B. Young, and sustained by unanimous vote.

ELDER SEYMOUR B. YOUNG

followed with brief remarks, addressing especially the Seventies who were present. He stated that nearly all of the 1,700 missionaries now laboring in the nations of the world, were Seventies. He impressed the fact that the Seventies are the missionary corps of the Church, and hence it was necessary for them to be prepared for large drafts of efficient missionaries. To this end it was necessary that they should gain all the knowledge possible regarding the Gospel, and power to express it. It was also desirable that those who were able to speak foreign languages, should continue in that habit, in order to be ready to perform missionary work in those languages whenever necessary. The Elders also should gain a thorough knowledge of the Gospel, in anticipation of becoming Seventies.

He regretted the tendency toward delinquency and carelessness on the part of quorum members and he hoped that wisdom and love would be manifested in dealing with all who were guilty of it. It was necessary, according to the instructions given during the Conference, that all officers and members of the Church should enter into perfect unity with one another, and with President Woodruff, in whom the power of God had been continually manifested. The duty was impressed upon the Seventies, especially, to cultivate this spirit of union, and of willingness to fulfill every obligation as servants of God.

ELDER JOHNATHAN G. KIMBALL

followed. He was glad so many of the Seventies had come to Conference to listen to the instructions of the servants of God. In many respects the Seventies as well as other officers needed improvement in order to become instruments of salvation in the hand of God. The young men especially were urged to avoid evil associations and to prepare themselves for the rapidly increasing missionary work abroad. In his experience in foreign missionary work he found the Elders generally willing to hearken to counsels and do everything possible for the advancement of the work. It was desirable that the work of God should be raised to a higher plane in order to reach a larger class of people. The speaker referred to the great advancement in the Southern States mission under the difficulties surrounding the labor there, from the time of John Morgan to the present. The improvement had been brought about largely through their implicit trust in

God, and their obedience to the requirements made of them. The lessons impressed upon these young men in this respect would be lasting and most beneficial to them. Loyalty, courage, and the spirit of meekness, such as was manifested by Moses, was shown by the Apostles of the Church to-day, and they were worthy of our fullest support.

ELDER MARRINER W. MERRILL, of the quorum of the Twelve, emphasized the importance of the children of foreigners being trained in the language of their father for missionary work. Unfortunately, this matter had been greatly neglected in the past. Proper observance of it would obviate a great deal of delay and difficulty, on account of the ease of teaching foreign languages to children. The reading of these languages should be encouraged also.

Referring to temple work, Elder Merrill emphasized its importance, but stated that the work performed in the various temples had been very meagre, compared with what remains to be done. He hoped that there would be a greater interest in this work.

The choir sang the hymn:

Go, ye messengers of glory,
Run, ye legates of the skies.

Benediction by Elder M. W. Merrill.

Closing session, 2 p.m.

Singing by the choir:

Glorious things of thee are spoken.

Prayer by Elder Abraham Hatch.

The choir sang the anthem, Hosannah.

THE GENERAL AUTHORITIES

were presented to the Conference by President George Q. Cannon, as follows:

Wilford Woodruff, as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First Counselor in the First Presidency.

Joseph F. Smith as Second Counselor in the First Presidency.

Lorenzo Snow as President of the Twelve Apostles.

As members of the Quorum of the Twelve Apostles—Lorenzo Snow, Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley and Abraham O. Woodruff.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

Patriarch to the Church—John Smith.

First Seven Presidents of the Seventies—Seymour B. Young, C. D. Fjeldsted, B. H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as Presiding Bishop, with Robert T. Burton as his first and John B. Winder as his second counselor.

Franklin D. Richards as Church historian and general Church recorder,

with John Jaques, Charles W. Penrose and Andrew Jenson as his assistants.

As the General Church Board of Education—Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Karl G. Maeser, Willard Young, Anthon H. Lund, James Sharp, Joseph F. Smith and John Nicholson.

As Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints—Wilford Woodruff.

John Nicholson as clerk of the General Conference.

All of the voting to sustain the authorities was unanimous.

Elder Franklin D. Richards, of the Quorum of the Twelve, was the first speaker. He spoke upon the momentous character of our times. Christ had informed His disciples concerning all the conditions now existing. He referred specially to warlike rumors and facts that would exist in the latter times. In our own day He had, through the Prophet Joseph Smith, made predictions of a similar character in considerable detail. Reference was notably made by the speaker to the prophecy in relation to the breaking out of the War of the Rebellion in our country, which included the locality where it would first appear. This prediction was made twenty-nine years before its fulfillment. It had also been prophetically announced that, in course of time, there would be universal war among the nations, and that the only place where its dire conditions would have no existence would be among the community of Saints. The war spirit had caught hold of men in public positions, and in order to be considered statesmen, or for some other reason, they were clamoring for warlike operations, for bloodshed and horrors. It was well that the Saints give heed to the counsels given by the servants of God during this Conference. The tendency everywhere in the world was in the direction of discord and strife. The opposite should be our condition, all should straighten out their temporal concerns and live uprightly before the Lord and deal honorably with each other. We should cultivate peace, while its genius was departing from the world. Elder Richards bore testimony to the divinity of the work in which the Saints were engaged, and implored the blessing of the Lord upon them.

PRESIDENT GEORGE Q. CANNON

delivered a discourse upon the providence of God in relation to the American continent, the duty of its inhabitants and the position of the Latter-day Saints with special reference to their obligations in upholding the fundamental principles of our government.

PRESIDENT WILFORD WOODRUFF

made some closing remarks, in which he related some important predictions made and instructions given by the Prophet Joseph Smith in the early rise of the Church.

The anthem,

God of Israel, hear our prayer,

was sung by the choir.

Benediction by Elder C. W. Penrose.

Conference adjourned for six months.

SCOTTISH CONFERENCE.

THE Scottish Conference, convened in Breadalbane Hall, 11 Oxford Street, Glasgow, on Sunday, May 15, 1898. Meetings were held at 10:30 a.m., 2:30 and 6 p.m.

Among those present were Presidents Rulon S. Wells and Jos. W. McMurrin of the European Mission; Elder H. L. James of the Liverpool Office; Elder Hector A. McQuarrie President of the Irish Conference; Elder Malcolm McKinnon President, and all the Traveling Elders of the Scottish Conference.

At the morning session the general authorities of the Church, and the presidency of the European Mission were presented, and unanimously sustained by the Saints present. Elder Malcolm McKinnon was sustained as President of the Scottish Conference, with the following Elders in the districts assigned them: Jno. T. Edward and Wm. Nisbet in Ayrshire; Thos. Gilchrist in Alva; Thos. Leishman and Jas. Miller in Edinburgh; Robt. Gilchrist in Hawick; P. G. Johnson, Wm. Pender and David O. McKay in Stirling; Robt. Hogg and David Archibald in Burnbank; H. B. Calder and Jno. Smith in Glasgow; Joseph Mitchell, J. Latham and A. A. Garrick in Airdrie; Robt. McKinlay in Fife.

The statistical report for the past five months was read as follows: Missionaries from Zion: High Priests, 1; Seventies, 21. Local Priesthood: Elders, 33; Priest, 6; Teachers, 25; Deacons, 6; members, (exclusive of missionaries) 267; children under eight years of age, 89; total souls, 448. Elders' labors: tracts distributed from door to door, 49,135; in open-air meetings, etc., 827; books sold, 12; loaned, 172; given away, 19; strangers' houses visited in tractng, 20,228; Gospel conversations, 1,712; hall meetings, 245; cottage meetings, 139; out-door meetings, 34; Sunday School sessions, 51; Priesthood meetings, 9; Bible classes, 14. Baptisms, 22; confirmations, 22; ordinations, 8; children blessed, of members, 8; non-members, 4; emigrated over eight years of age, 6; under eight years of age, 2; received, 2.

The speakers at the services were, morning: Elders A. G. Adamson, Alma Montgomery, and Jas. M. Hoggan; afternoon: Elders Robert Cameron, Herbert L. James, and Joseph W. McMurrin; evening: Elders Hector A. McQuarrie, and Rulon S. Wells.

The attendance was large, there being a larger audience at the afternoon meeting than has been witnessed for some years. Many strangers were present. The Saints from the surrounding districts such as Burnbank, Coatbridge, Newarthill, Ayrshire, and Edinburgh, were well represented. There was an excellent and abundant outpouring of the Holy Spirit.

On Monday, May 16th, a Priesthood meeting was held at 9 Oxford Street, Glasgow, when the Elders gave in their reports.

WM. LEGGAT, Clerk of Conference.

THE Anchor Line steamer *Ethiopia* which left Glasgow on May 5, 1898, arrived in New York on May 17, with passengers on board all well. Some returning missionaries were on the vessel.

DEATH OF THE HON. WILLIAM E. GLADSTONE.

At 5 a.m. this morning, May 19, the Right Hon. William Ewart Gladstone, statesman and man of letters, passed peacefully away at the ripe old age of eighty-eight years and a half, surrounded by his large and sorrowing family.

The English statesman was the son of a Liverpool corn merchant, Sir John Gladstone, M.P., and was born in this city on December 29, 1809. The greatest Liberal statesman of the age has ever been proud to boast of his middle class origin. He was educated at Eton and Oxford, and made his entry into public life as Tory candidate for the Borough of Newark, 1832, and in the following May he delivered his maiden speech in the House of Commons in reply to that of Lord Howick upon the slavery question. From that date until the last Mr. Gladstone's voice has always been raised on behalf of the oppressed and persecuted. He has several times directed the affairs of the nation as Premier of the British Parliament in a manner that has brought forth tokens of approbation from ally and opponent alike.

As a scholar Mr. Gladstone was equally as famous, he was universally conceded to be the finest Greek scholar of the day, whilst the incident of Mr. Gladstone and Professor Huxley crossing swords in the *Nineteenth Century*, in 1886, upon the subject of Science vs. Revelation is fresh to all minds.

With all of his knowledge, fame, and exalted position in the world's eye, the venerable statesman was ever courteous and kindly to prince and peasant alike; his death comes as a blow to all irrespective of political party and even his bitterest opponents perchance unconsciously quote Cowley,

"His faith, perhaps, in some nice tenets might
Be wrong; his LIFE, I'm sure, was in the right."

G. E. C.

LIVERPOOL CONFERENCE NOTICE.—A Conference of Latter-day Saints in the Liverpool Conference District will be held on Sunday, May 29, 1898, in the Exchange Assembly Rooms, Town Hall Street, Blackburn. The meetings will commence at 2:30 and 6:30 p.m.

THE chief office of silence is to bury all that is evil, and the chief office of speech is to disclose and disseminate all that is good. Let this be done with sincerity and earnestness, and let no criticism discourage it, for its ultimate benefit to character and to conduct is established beyond a doubt.

AN error is the more dangerous in proportion to the degree of truth which it contains.

THE power to do great things generally arises from the willingness to do small things.

How many things we think we can do till we try!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 19, 1898.

RAYS OF LIVING LIGHT.

No. 6.

A DEPARTURE FROM THE FAITH.

THAT there has been a great departure from the doctrines, ordinances and discipline of the Church as it existed in the days of Christ and His Apostles, must be evident to every unbiased enquirer into religious truth. This has been demonstrated to some extent in tracts already presented to the reader. But the full measure of the apostasy that has taken place would take volumes to represent in detail. The proofs are ample that it has been universal.

Apostasy of the Jews.

When Jesus Christ commenced His ministry on earth He found the people who claimed to be the special subjects of divine blessing and approbation, with all their priests, and ministers, and learned divines, entirely out of the way of life and salvation. None were acceptable unto God. He denounced the most pious, respectable, devout and educated among them as hypocrites and "whited sepulchres." Their foreign missionary enterprises he declared obnoxious to the Almighty, and informed them that when they compassed sea and land to make one proselyte they made him "two fold more the child of hell." (Matt. 23: 15). He pronounced them blind guides who made clean the outside, but within were full of extortion and excess. The Spirit of the Lord had departed from those who honored His name with their lips, but who had departed from His ways, and who, in place of the word of God, taught for doctrine the commandments of men. They were without authority from God, although they claimed to have it by descent and ordination through a long line of predecessors and prophets. It should not be deemed impossible that a similar universal apostasy could take place after the establishment of the Church of Christ by Him and His Apostles. But whether so considered or not, the facts are too patent to be denied when they confront the honest and enlightened mind.

Doctrines Taught by Christ.

It has been shown that the Gospel as taught and administered by Christ and His Apostles required first, faith in God and Jesus Christ;

second, repentance, which included reform of conduct; third, baptism by immersion for the remission of sins; fourth, the reception of the Holy Ghost by the laying on of the hands of divinely authorized men; and that obedience to these brought the gifts of the spirit, including love, joy, peace, patience, brotherly kindness, charity, healings, tongues, interpretations, discerning of spirits, miracles, prophecy, revelation, and the unity in one body of all who were baptized into the Church, no matter what had been their previous beliefs. Also that the ordinances of the Gospel were administered by men inspired of God, who were in communion with Him, and who were ordained to act for and in behalf of Deity, so that what they performed by that authority on earth was acknowledged and sealed in heaven. And that in the Church of Christ there were Apostles, Prophets, Evangelists, Pastors, Teachers, Elders, and other officers, who were constituent parts of the body of Christ. This may be further seen by a careful reading of I Cor. 12, from which it clearly appears that God placed these in the Church, that they were all essential to its existence, and that one of them could not say to any of the others, "I have no need of thee."

Present Condition of Christendom.

Look at the condition of so-called Christendom to-day! There are no inspired Apostles, Prophets, Evangelists, Pastors and Teachers, administering by divine authority and in the power and demonstration of the Holy Ghost. In their place there are contending priests and teachers, guided by the wisdom of men, the learning of the schools and the traditions of the Fathers, not even claiming that there is any direct communication between them and God, but persuading mankind that revelation has ceased, and the voice of prophecy is hushed forever. Not one of the clashing, jarring and discordant sects of the day proclaims the Gospel as it was preached by Peter on the day of Pentecost, and as taught by all the duly authorized servants of God in the primitive Christian Church. The gifts and signs which Christ promised to true believers, and which were enjoyed by the members of His Church according to their needs and their faith, are not only absent from the churches of these degenerate times, but are pronounced needless and "done away." There is no "unity of the faith," no actual "knowledge of the Son of God," no manifestations of His divine acceptance nor of the power and glory of the Holy Ghost.

Cause of the Existing Condition.

What is the reason of this transformation? Has God changed? Is Christ divided? Is the Holy Spirit dead? Or, have not men changed the order, ordinances, discipline, doctrines, and spirit of the Church of Christ? Is not the prediction of Isaiah the Prophet concerning these times literally fulfilled? "The earth also is defiled under the inhabitants thereof;

because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." He said it should be "As with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." (Isaiah 24: 2-5).

Foretold by the Apostle Paul.

The deplorable condition of affairs in modern Christendom was foreseen and predicted by the Apostles of Jesus Christ, whose forebodings have come down to us in the New Testament. Paul, writing to Timothy, spoke in this wise: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (II Tim. 3: 1-5). Also: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (I Tim. 4: 1, 2). Paul further said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Tim. 4: 1-4). Paul also said they should be "ever learning, and never able to come to the knowledge of the truth." Writing to the Thessaalonians he said: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first." (II Thess. 2: 1-3).

Predicted by the Apostle Peter.

The Apostle Peter also foresaw this great apostasy, and spoke of it in this wise: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And

through covetousness shall they with feined words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." (II Peter 2: 1-3).

The Falling Away in the time of the Apostles.

The "falling away" commenced in the time of the Apostles, and hence their numerous warnings and exhortations to the Saints, rebuking schisms and divisions, and counseling unity, showing that the Spirit of the Lord promoted union and led people to the knowledge of the truth, while dissension and strife came from that evil one, and led to darkness and death. That the great apostasy commenced at a very early period is shown by the words of Paul, "For the mystery of iniquity doth already work; only he that now letteth will let, until he be taken out of the way." (II Thess. 2: 7). By the time the Apostles were taken out of the way, most of them slain by the hands of wicked men, the apostasy had assumed such proportions that only seven of the Churches were deemed worthy of a divine communication through the Apostle John, who had been banished to the Island of Patmos. And in that revelation most of them were denounced by the Lord because they had "left their first love," and were commanded to repent or he would remove them out of their place. Some of them were "neither cold or hot," others had given away to seducing spirits, and had committed abominations and imbibed false doctrines. (See Rev. chapters 1, 2 and 3). In that same vision John the beloved saw the Church in the form of a woman, clothed with the sun, the moon under her feet, and a crown of twelve stars on her head taken away into the wilderness, to remain for a lengthened period, and in her place he saw "a woman sitting upon a scarlet colored beast, full of names of blasphemy," and though decked with gold and precious stones, she held in her hand a golden cup full of abominations, and the name upon her head was Mystery. He saw further that all nations were made to drink out of that golden cup, by which they were made drunken. (See Rev. 12: 1-6; 17: 1-5; 18: 2,3).

Apostasy Universal.

It is clear from these predictions in the New Testament, and others that might be cited, that the departure from the purity, simplicity and unity of the Gospel of Christ was to be universal; and that these prophecies were fulfilled we have the testimony of the Church of England. In her Homily on the Perils of Idolatry she declares: "Clergy and laity, learned and unlearned, men, women and children, of all ages, sects and degrees, of whole Christendom, a most horrible and dreadful thing to think, have been at once buried in the most abominable idolatry, and that for eight hundred years or more." That being true, how is it possible to believe that the Church of Christ had any existence on earth

after that long continued darkness and apostasy! How could there be any remnant left of the divine authority held by the Apostles and Priesthood of the original Christian Church? If the Romish Church, from which the Church of England seceded, had no divine authority, then the Church of England could have none, for all she had she obtained from that Church. If the Romish Church possessed that authority, still the Church of England could have none, for Rome excommunicated her with all her priests and ministers. The Church of England being without divine authority, all the various contending sects that have sprang from her are of necessity in a similar condition, for none of them even claim to have received any revelation from God restoring that authority and re-establishing the Church of Christ.

None Holding Authority.

From the pope of Rome down to the latest minister presuming to act in the name of the Lord, there is not and cannot be one who holds the holy apostleship or any portion of that sacred Priesthood which God placed in the Church, and which Paul declared essential to its existence. Good men, learned men, devout men, there have been by millions; noble pious, and blessed women also, with them, have done the best they could according to their light and opportunities; but darkness "has covered the earth and gross darkness the people," and the apostasy from primitive Christianity, as foretold by its founders, has been awful and universal!

A Restoration Predicted.

But thank God, the restoration was also predicted, and it will be a pleasing task in further tracts to set this forth, as revealed and brought about by revelation from God the Eternal Father, through Jesus Christ His Son and the holy angels sent from their presence, to usher in the last and greatest of all dispensations.

CHARLES W. PENROSE.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool May 13, 1898, per American Line steamer *Wagland*: For the British Mission—J. Fred. Daynes, William R. Plummer, Jane R. Plummer, Salt Lake City; Henry John, West Portage; Joseph H. Painter, Logan. For the German Mission—Conrad Walz, Rexburg, Idaho; C. C. Richards, Jr., R. E. Wilson, A. L. Scoville, Ogden; William Bailey, T. C. Winn, Nephi. For the Swiss Mission—Godfrey Alder, Conrad Keller, Manti; Samuel Schwendiman, Teton, Idaho. For the Scandinavian Mission—Nels Monson, East Jordan; John H. Quist, Jonah Johnson, Jacob Christensen, Big Cottonwood; T. J. Torbenson, Snowville, Idaho; Andrew M. Anderson, Sigurd; N. C. Christensen, Lyman, Idaho. For Iceland—Hallder Johnson, Cleveland. A. C. Lund, of Ephraim, Utah, came with the company as a visitor to Germany.

RELEASES AND APPOINTMENTS.—Solomon E. Smith has been honorably released from laboring as a Traveling Elder in the London Conference to return home June 9, 1898.

T. H. Cartwright has been honorably released from presiding over the Nottingham Conference to return home June 18, 1898.

Joseph W. Stringfellow of the London Conference has been appointed to preside over the Nottingham Conference.

J. Fred Daynes has been appointed to labor as a Traveling Elder in the Norwich Conference.

William R. Plummer and Jane R. Plummer have been appointed to labor in the London Conference.

Henry John has been appointed to labor as a Traveling Elder in the Leeds Conference.

Joseph H. Painter has been appointed to labor as a Traveling Elder in the Nottingham Conference.

SOCIETY ISLANDS MISSION.

A MISSIONARY laboring in Tahiti, gives the following history and report of the Society Islands Mission in a letter to the *Logan Journal*.

The mission first opened among the isles of the great Pacific Ocean, and yet the one perhaps least known to the Latter-day Saints, is that of the Society Islands, with headquarters at Tahiti. The Sandwich Islands, the Samoan Islands, New Zealand and Australia have steamer connections with the United States, and, in each of these places, missionary work has progressed uninterruptedly for many years. It is not thus, however, with the Society Islands. The old-time, slow-going sailing vessels connect these forgotten parts of the earth with the civilized world; and, for forty years, a Mormon Elder from Zion was not seen in the whole group.

My purpose, then, in writing this letter is to acquaint my readers with a mission where, at present, a very important and successful work is being done, for we, too, in this part of the Lord's vineyard wish to be remembered in the faith and prayers of the Saints.

The Society Islands Mission comprises a broad area of land and water. The distance from the most northerly island to the most southerly, and that from the most easterly island to the most westerly, is from ten to twelve hundred miles; or from twelve to sixteen days sailing upon the small schooners and cutters that ply between these islands. Within this space are found the Marquesas, the Tuamotu, the Society, the Leeward, the Austral and the Cook groups,—with a total of about 116 Islands. Some of these are coral islands, or atolls; some are mountainous and volcanic, with a surrounding coral-reef, while others are mountainous but entirely coral-free. Of the total 116 islands, it may be safely said that ninety are inhabited.

The aborigines of these groups resemble the Sandwich Islanders, many of whom are to be seen in Utah. The distinctive traits of this people are a dark skin, not so much copper-colored as that of our American Indians; flattened or spreading noses; lips slightly inclined to be thick; and long, smooth and glossy hair, which is usually black. As a race the Maoris, or

Kanakas, are not large of stature, but they are exceedingly well built and well developed, and are very strong.

At one time the "natives" of most of the Pacific islands were cannibals, and a stranger was not safe among them; but, at present, it is doubtful if a Mormon Elder will ever have his lot cast among a more kind-hearted, hospitable people than they. If a stranger passes a native dwelling during meal-time, he is greeted with the cry, "*haere mai ta maa*," (come and eat), and he finds the natives ready to share with him as with a brother. If he arrives, warm and dusty, at a native plantation, the first thought of his host is to provide him with a *pape haari*, young coconut, the coolest and most delicious drink on the islands.

Living as they do under a tropical sun, the natives dress very lightly, and are always to be seen with bare feet. They have no chairs, and do not like to sit on them, but prefer to sit upon the ground, or to roll into all imaginable positions. Knives and forks are also unnecessary implements for "fingers were made before forks."

Before the arrival of the English missionaries, the natives had no written language; but, though ignorant of the arts of reading and writing, they were not ignorant of the existence of a God. The ancient Maoris were polytheists, believed in the immortality of the spirit, and, to a certain extent, believed in a future existence, where men would be rewarded or punished according to the "deeds done in the body." Many of their gods resemble those of ancient European and Asiatic mythologies, and some resemble Biblical characters; such as *Maui* who, Joshua-like, turned the sun from its course. There was also a tradition of the deluge, and another tradition was very similar to the following record of Moses: "And the spirit of God moved upon the face of the waters."

It was for the purpose of preaching the "glad tidings of great joy" unto the people that Addison Pratt, in company with B. F. Granard, K. F. Hanks and Noah Rogers, left Nauvoo on the 1st of June, 1843. The great "West" was not then the flourishing country it now is, and the islands of the Pacific were reached only by sailing around the continent. The above named Elders took passage, therefor, from the Atlantic coast, and started on their long voyage. When near their destination Brother Hanks, who was consumptive, died and was buried at sea.

The original intention was to go to the Sandwich Islands, but when the vessel arrived at Tubuai in the Austral Group, the Elders were so well received that Brother Pratt determined to remain and labor on the island. Brother Granard and Rogers continued their voyage as far as Tahiti, and shortly afterwards Brother Granard sailed to the Tuamotus, while Brother Rogers went to the Leeward group.

Work was now earnestly commenced and in a short time the Elders were very successful. On the island of Tubuai were four or five white traders, all of whom were baptized, and in July, 1844, Brother Pratt established a branch of the Church. In the Tuamotus, Brother Granard worked diligently and organized nine or ten branches, with a membership over 1000.

In 1848, President Pratt returned to Utah, and was again sent out, in

1849, with Jas. S. Brown and Hiram Blackwell. The latter remained in California, and in 1850 Elders Pratt and Brown arrived on Tahiti.

From this time the Elders and Saints began to be severely persecuted, and the greater part of the history centres in Brother Brown. Called before the government and closely questioned; taken prisoner by a man-of-war which had been specially sent to arrest him; imprisoned on Tahiti:—Brother Brown was finally banished from the islands under the French government. Being thus unable, because of the antipathy of the French government, to continue their labors, the Elders returned, in the early fifties, to their homes.

The native Elders now assumed the responsibility of leading the Church; but here, as in all other places where the Saints of God have lived, they were destined to undergo many trials and suffer many persecutions. Non-believers and the government joined forces in the oppression, and the evil power seemed determined to destroy what the Elders had so successfully built up. Many of the Saints were torn from their homes and families, and taken to Tahiti where, if they persisted in their worship of the true and living God, they were imprisoned or driven to work like slaves. Many were stripped and beaten, and recourse was had to all manner of torture to cause them to renounce their faith. Under so much persecution, is it surprising if many of the weak and vacillating natives were overcome? Yet there were some who stood firm and steadfast, knowing that it was Christ whom they served, and that He would bountifully reward them.

The firm and faithful souls, of whom there were still a few remaining, prayed earnestly that some of their old missionaries might return and lead them into the "strait and narrow way." That their prayers were answered will be seen from what follows.

In 1891 President Wm. O. Lee, of the Samoan Mission, received instructions to send Elders to re-open the long neglected Society Islands Mission. The Elders selected by President Lee for this purpose were J. W. Damron and Wm. A. Seegmiller, who arrived on Tahiti January 27, 1892, nearly forty years after the last Mormon missionary had returned home. The Elders found no friends among whites or natives, and, because of the unfriendliness of the traders, were unable to obtain passage to Tubuai or to the Tuamotus, in which places most of the former missionary labor had been done. Nothing daunted, however, Elders Damron and Seegmiller, obtained lodgings on Tahiti and prepared to acquire the language by study and by mingling with the natives.

Things looked thus unfavorable when, in June 1892, Elder Jas. S. Brown returned to his old field of labor, being accompanied by his son and Elder T. W. Jones. Brother Brown was after forty years absence, still able to converse with the Tahitians, and he prayed and held some meetings with them.

From this time the work began to progress more rapidly. The traders became more friendly, and in a short time, Elders Brown and Seegmiller obtained passage to Tubuai, while Elders Damron and Jones went to the Tuamotus. Having re-established the work on Tubuai, Elder Brown sailed to the Tuamotus, where, after some examination, he was recognized as one of the early missionaries. The Saints were overjoyed to meet him,